

Editorial Herald & Mail

with the Authors Comments
A Common Sense View

J. J. S. Pamphlet Book H3
OF THE

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PRESENT LIQUOR LAW.

By P. MANGE.

SECOND ARTICLE.

HALIFAX:

JAS. W. DOLEY, PRINTER.

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A COMMON SENSE VIEW OF THE PRESENT LIQUOR LAW.

SECOND ARTICLE.

"As we mingle our liquors we mingle our souls :
The sweet meets the sour, and the kind soothes the strong,
And nothing but friendship grows all the night long." —OTWAY.

 HE use of intoxicating drinks may be traced as far back as the remotest history of the human race carries us.

The records of the world show neither nations without religion nor any without the practical use of intoxicants

Fermented and spiritious liquors are necessary to human beings.

As is the soul, so is also the body—always needing nourishment.

We speak of laws of nature, as soon as we observe that certain events follow certain causes in regular sequence.

It is a law of nature, that lightning occurs, that rain falls, that plants grow in spring ; it is in compliance

with natural laws, that birds change their domiciles at certain seasons; that the salmon go into our rivers; and that even some animals alter their colors with the variation of the months; in the same way man is impelled to connect his ideas with a higher being, to speculate about a life after death, to love and to hate; and so it is merely following an impulse of nature that we take to strong drinks.

The nations of the black continent prepare intoxicating drinks from the seed of the millet, from the date-tree and from a certain grass (*holcus spicatus*).

The Tartar drinks his "Koumiss," the Abyssinian his "Bousa." South America possesses in Palque and Guarapo (made from aloe and sugar-cane) an equally strong drink.

The Romans found wheat-beer in Spain, Britain and Germany.

Tcha or *Te* (our tea) was unknown to the old Chinese. Their favoured drink was *Sam-shee*, a wine, distilled from the juice of rice or of millet, and another drink, in its effect resembling opium, made of the plant *Huang* (hemp.)

Their old historians complain about debauchery and gluttony.

As the Persians progressed in conquering other Asiatic races they laid aside their original clothing of sheep-skin and their diet of milk and badly cooked flesh. They adopted the more luxurious clothing, food and drink of their new subjects. A considerable por-

tion of their time and attention was devoted to good living and especially to drinking. A learned historian relates that at each of the regular daily dinners given by Darius more liquor was consumed than our large cities use in a month.

The following lines describe one of the suppers of King Cambyses :—

The great banqueting-hall was as bright as day—even brighter—from the light of thousands of candles whose rays were reflected in the gold plates forming the paneling of the walls. A table of interminable length stood in the middle of the hall, overloaded with gold and silver cups, plates, dishes, bowls, jugs, goblets, ornaments and incense altars, and looked like a splendid scene from fairy-land.

“The king will soon be here,” called out the head steward of the table, one of the great court lords, to the king’s cup bearer, who was a member of the royal family. “Are all the wine-jugs full? Has the wine been tested? Are the goblets ranged in order? And the skins sent by Polykrates, have they been emptied?”

“Yes,” answered the cup-bearer, “everything is ready, and that Chian wine is better than anything I ever tasted; indeed, in my opinion, even the Syrian is not to be compared to it. Only taste it.”

So saying, he took a graceful little golden goblet from the table in one hand, raised a wine-pitcher of the same costly metal with the other, swung the latter high into the air and poured the wine so cleverly into

the narrow neck of the little vessel that not a drop was lost, though the liquid formed a wide curve in its descent. He then presented the goblet to the head steward with the tips of his fingers, bowing gracefully as he did so.

The latter sipped the delicious wine, testing its flavor with great deliberation, and said, on returning the cup: "I agree with you, it is indeed a noble wine, and tastes twice as well when presented with such inimitable grace. Strangers are quite right in saying that there are no cup-bearers like the Persians. Here, you fellow! draw the curtain back," he cried to the door-keeper, "the guests are coming. Look sharp you dogs, and do your duty!" And forward he went to meet the guests as they entered, and, assisted by other noble staff-bearers (chamberlains and masters of the ceremonies), led them to their appointed places.

When they were all seated, a flourish of trumpets announced that the king was near. As he entered the hall every one rose, and the multitude received him with a thundering shout of "Victory to the king!" again and again repeated.

The way to his seat was marked by a purple Sardinian carpet, only to be trodden by himself.

The king himself was more moderate than usual to-day, but he encouraged his guests to drink, enjoying their noisy merriment and overflowing mirth.

The uproar and confusion rose with every fresh wine-cup. They forgot the dignity of the place where they

were assembled, and the presence of their mighty ruler.

They shouted in their drunken joy; warriors embraced one another with a tenderness only excited by wine, and here and there a novice was carried away in the arms of a pair of sturdy attendants, while an old hand at the work would seize a wine-jug instead of a goblet and drain it at a draught amid the cheers of the lookers-on.

The king sat on at the head of the table, pale as death, staring into the wine-cup as if unconscious of what was going on around him.

The thought of his proud, powerful position flashed through him like lightning. He woke from his dreams into new life, flung his golden goblet far into the hall, so that the wine flew round like rain, and cried: "We have had enough of this idle talk and useless noise. Let us hold a council of war, drunk as we are."

"That is what I wished to know," continued Cambyses. "To-morrow, when we are sober, we will follow the old custom and reconsider what has been resolved on during our intoxication. Drink on, all of you, as long as the night lasts. To-morrow at the last crow of the sacred bird Parodar, I shall expect you to meet me for the chase at the gate of the temple of Bel."

So saying the king left the hall, followed by a thundering "Victory to the king!" — — —

The *Jews* were both cultivators of the vine and consumers of the wine, as commanded by their Javeh (Jehovah.) Shekar and Yayin (*Oinos* in the language

of the Greek) and Tirosh (*Gleukos*) and Ahsis are the terms chiefly used in the Bible when referring to spirituous liquors. In all cases it is made quite evident that the Jews indulged freely in liquor that was really intoxicating, as the following passages from the Bible prove:—

“And Noah drank of the wine (yayin) and was drunken.”—*Genesis ix.*

“And Eli said unto Hannah: How long wilt thou be drunken? Put away thy wine (yayin) from thee. And Hannah answered: I have drunk neither yayin nor shekar (neither wine nor strong drink).”—*1 Sam., i.*

“It came to pass in the morning, when the yayin (wine) was gone out of Nabob, that his heart died within him.”—*1 Sam., xxv.*

“Yayin (wine) is a mocker, shekar (strong drink) is raging.”—*Prov. xx.*

“Who hath woe? sorrow? contentions? babbling? They that tarry long at the yayin (wine), they that go to seek mixed wine (mimsak)”—*Prov. xxiii.*

“Woe unto them that rise up early in the morning, that they may follow shekar, that continue until night, till yayin inflame them. And the harp, and the viol, the tabret and pipe and yayin are in their feasts.”—*Isaiah v.*

“The priest and the prophet have erred through shekar, they are swallowed up of yayin.”—*Isaiah xxviii.*

“They are drunken, but not with yayin (wine), they

stagger, but not with shekar (strong drink).”—*Isaiah* xxiv.

“ I am like a drunken man, and like a man whom yayin hath overcome.”—*Jeremiah* xxiii.

“ Awake ye drunkards, and weep, and howl, all ye drinkers of yayin.”—*Joel* i.

“ In the day of our king, the princes had made him sick with bottles of yayin.”—*Hosea* vii.

“ Others said those men are full of new wine (tirosh or gluekos). But Peter said: These men are not drunken, as you suppose.”—*Acts* ii.

“ Be not drunk with oino (yayin = wine) wherein is excess.”—*Eph.* v.

“ A bishop must be blameless, not given to par-oinon (to excessive drinking), likewise the deacons.”—*Titus* i, and 1 *Timothy* iii.

It was enjoined that this intoxicating drink should be paid by the faithful Jews as a regular contribution on the altar of their God. And evidence is not lacking that the founder of the Christian religion habitually used intoxicants and encouraged his followers in doing the same. Even in his last moments he consecrated wine.

“ Thou shalt bestow money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for yayin (wine), or for shekar (strong drinks), or for whatsoever thy soul desireth and thou shalt eat there before the Lord, and thou shalt rejoice; thou, and thine household.”—*Deuter.* xiv

"Now this is that which thou shalt offer upon the altar: the fourth part of a hin of yayin for a drink offering, (a hin = $1\frac{1}{2}$ galls)—*Exod.* xxix.

"And the drink offering thereof shall be of yayin (wine).—*Leviticus* xxiii.

"And thou shalt bring for a drink offering half a hin of yayin of a sweet savour unto the Lord."—*Num.* xv.

"In the holy place shalt thou cause the shekar (strong drink) to be poured unto the Lord for a drink offering"—*Num.* xxviii.

"All the best of the oil and all the best of the wine (tiros) have I given thee."—*Num.* xviii.

"All this shall be the priest's due from the people: the first of thy corn, of thy tiros (wine) and of thine oil."—*Deuter.* xviii.

"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, tiros (wine) and oil and honey."—*2 Chron.* xxxi.

"And when Hannah had weaned Samuel, she took him up with her, with a bottle of wine (yayin) and brought him into the house of the Lord."—*1 Sam.* i.

"Some of the Levites were appointed to oversee the wine (yayin)."—*1 Chron.* ix.

"John the baptist came neither eating bread, nor drinking oinon (yayin—wine) and ye say: He hath a devil (but I, said Jesus,) the son of man is come eating and drinking, and ye say: Behold a gluttonous man,

and a winebibber (oino potes), a friend of publicans and sinners. But wisdom is justified of all her children."—*Luke vii.*

"And there were set there six water pots, containing two or three firkins apiece, and Jesus said: Fill the water pots with water (*John ii.*), and *John iv.*: He made the water oinon (wine), (made his host a present of 90 gallons of wine).

"And the Lord spake unto Moses: Let the children of Israel keep the passover * * * according to all that I have commauded—(*Num. ix.*) * * * The drink offering thereof shall be of yayin (wine).—*Lev. xxiii.* And Jesus said: I have desired to eat pass-over with you, and he took the cup (of yayin, wine) and said: Take this and divide it amongst yourselves; and after supper he took ~~passover~~ the cup (of wine—a second time, behold!) saying: This cup is the new testament of my blood. Drink ye all of it." + +

Wine was also a common beverage among the *Egyptians*, so much so that even their slaves had all that they wanted of it. The Israelites in the wilderness sighed to be back in Egypt where they had meat and wine in plenty.

The Egyptians had also a very excellent beer, made from barley and flavoured with various aromatic extracts.

These artificial wines were manufactured principally from figs, pomegranates and different herbs and fruits.

The wines in best repute were those made at Anthylla and in the Marcotis. The Sebennyitic wine was highly esteemed, while that produced in the Theboid and especially about Coptos was regarded as as peculiarly light and wholesome.

Vines were sometimes kept low, and grew in short bushes, which apparently did not need even the support of vinestakes; but more commonly they were allowed to spread themselves and were trained either in bowers or on a framework of posts and poles, which formed shady alleys raised about seven feet from the ground. Sometimes, especially where the vineyard was attached to a garden, the posts were replaced by rows of ornamental columns, painted in bright colors, and supporting rafters and occasionally trellis-work, from which the grapes depended.

The Egyptians made wine-offerings upon the altars of their gods, and the priests used wine as a general every-day rule, but abstained at certain periods (such as purification) from wine.

Wine was not forbidden to women. The sculptured monuments of ancient Egypt show pictures of their women in various stages of inebriation.

In her palmy days Egypt did a very large importing business in wine from Greece and Phœnicia.

An interesting circumstance in connection with the drinking habits of the ancient Egyptians, and which brings them in "touch" with the people of to-day, is that they were accustomed to stimulate their appetite

for liquors by having at their feasts dishes of chopped (probably pickled) cabbage placed on their tables, from which the guests partook from time to time, in order that they might the more heartily enjoy the liquors offered to them by their hosts.

A record gives us the details of a supper at the palace of King Amasis :—

It was the king's intention to make an especial display of the wealth and splendor of his court, at a festival arranged in honor of his daughter's betrothal.

The lofty reception-hall opening to the gardens, with its ceiling sown with thousands of golden stars and supported by gayly painted columns, presented a magic appearance. Lamps of colored papyrus hung against the walls and threw a strange light on the scene, something like that when the sun's rays strike thorough colored glass. The space between the columns and the walls was filled with choice plants—palms, oleanders, pomegranates, oranges and roses—behind which an invisible band of harp and flute-players was stationed, who received the guests with strains of monotonous, solemn music.

The floor of this hall was paved in black and white, and in the middle stood elegant tables covered with dishes of all kinds—cold roast meats, sweets, well-arranged baskets of fruit and cake, golden jugs of wine, glass drinking-cups and artistic flower-vases.

A multitude of richly dressed slaves, under direction of the high steward, busied themselves in handing these

dishes to the guests, who, either standing around or reclining on sumptuous seats, entertained themselves in conversation with their friends.

Both sexes and all ages were to be found in this assembly. As the women entered they received charming little nosegays from the young priests in the personal service of the king, and many a youth of high degree appeared in the hall with flowers, which he not only offered to her he loved best, but which he held up for her to smell.

The Egyptian men behaved toward the women with a politeness which might almost be termed submissive; among the latter few could pretend to remarkable beauty. The greater number wore roses and lotus flowers in their hair, on the forehead and temples.

They carried fans of bright feathers in their delicate hands. These were loaded with rings; the finger nails were stained red according to Egyptain customs, and gold or silver bands were worn above the elbow, and at the wrists and ankles.

Their robes were beautiful and costly, and in many cases so cut as to leave the right breast uncovered.

The dancing girls then proceeded to display their skill for the entertainment of the guests. A thin petticoat was the only clothing of these girls, who threw and wound their flexible limbs to a measure played on harp and tambourine. After the dance appeared Egyptain singers and buffoons for the further amusement of the company. At length some of the

courtiers forsook the hall, their grave demeanor being somewhat overcome by intoxication. The women were carried home in gay litters by slaves with torches; and only the highest military commanders, the ambassadors and a few officials, especial friends of Amasis, remained behind. These were retained by the master of the ceremonies, and conducted to a richly ornamented saloon, where a gigantic wine bowl, standing on a table adorned in the Greek fashion, invited to a drinking bout.

Amasis, who was seated on a high arm-chair at the head of the table, indulged in jest and satire. His sparkling, clever jokes at times playful, at times scornful, flew round among the revelers. The guests responded in loud, often perhaps artificial laughter, to their king's jokes; goblet after goblet was emptied, and the rejoicing had reached its highest point, when suddenly the master of the ceremonies appeared, bearing a small gilded mummy, and displaying it to the gaze of the assembly, exclaimed: "Drink, jest, and be merry, for all too soon ye shall become like unto this!"

"Is it your custom thus to introduce death at all your banquets?" said a Persian, becoming serious, "or is this only a jest devised for to-day by your master of the ceremonies?"

"Since the earliest ages," answered Amasis, "it has been our custom to display these mummies at banquets, in order to increase the mirth of the revelers by reminding them that one must enjoy the time while it

is here. Thou, young butterfly, hast still many a long and joyful year before thee; but we, old men, must hold by this firmly. Fill the goblets, cup-bearer, let not one moment of our lives be wasted !' * * *

In *Greece* wine was universally used.

The Greeks had their favourite vintages, such as those of Lesbos and Chios, and the growths of Sikyon and Phlios.

Some wines were dark red, others bright yellow or whitish, but all strong and fiery.

The Greek seldom drank these unmixed, even at carousals the drinkers as a rule added three parts of water to two of wine.

Besides the wine produced from grapes, the old Grecians had liquors made from apples, dates, corn, and a beer from barley.

They also presented libations to their gods; and the singular law prevailed that no man was allowed to be drunk during the Dionysian festivities unless his age exceeded forty years.

The Greeks honored wine in art and song.

He loved it not merely as a means of sensual enjoyment: he used it as the care-dispeller, the bringer of joy and mirth.

Wine raised the spirit of youth, and taught age to forget its grey hairs and disregard its infirmities. Wine chased away thoughts of the hated underworld, the cheerless, endless abode in the dreary and dark realm of shadows.

Greek lyric poetry abounds with exhortations to drink and enjoy the fleeting hour :

" Thirsty earth drinks up the rain,
Trees from earth drink that again,
Ocean drinks the air, the sun
Drinks the sea, and him the moon,
Any reason canst thou think
I should thirst while all these drink ?

Drink, enjoy the hour: what the morrow bringeth
None can tell.....
Life is but a moment ; then make that moment fair ;
Surley thou hast nothing but that which thou enjoyest:
Only while enjoying canst thou say ; " 'Tis Mine."

He who joy has never found
In the flute's entrancing sound,
Bacchus' gifts who dares despise,
Song and laugh and maiden's eye,.....
Him I count already dead.

Now with roses we are crowned,
Let our mirth and cups go round,
While a girl, whose hand a spear
Wound with ivy twined doth bear.
While her white feet beat the ground,
To the lyre's harmonious sound,
Played by some fair boy, whose choice
Skill is heightened by his voice ;
Bright haired love, with his devine
Mother, and the god of wine
Will flock hither, glad to see
Old men of their company.

At every entertainment in which drinking formed a prominent feature, an Archon was chosen. An important part of his duty consisted in determining the

proportion of wine to water, and the size of the cups from which it should be drunk.

They liked to begin with small cups and progress to larger ones. These were shallow bowls or tall beakers with slender stems, almost always provided with two handles. Sometimes, when the revel was at its height, the Archon had mighty bowls brought in, or one of the drinkers, conscious of his power, set the mixing-bowl to his lips and drained off the whole.

Noisy endings to banquets were not uncommon, especially when the guests were young men. With garlands on their heads they would then rush forth and wreath flowers around the Hermes that stood at the doors, or traversing the streets, disturbing the quiet of night with their drunken excesses and boisterous clamour, would seek the doors of some beauty and hang there their withered garlands, an offering often trampled under foot by the disdainful fair.

"During the discourse (on love) not only had the wine been neglected, but the night had grown late, and the hour arrived when parties usually broke up and guests sought their homes.

"There arose a noise at the door, and the voice of Alcibiades was heard, asking admission.

"He appeared, intoxicated, supported by a flute-player and one of his companions, adorned with crowns and fillets, which he said he had brought to decorate Agathon (who gave the banquets to his friends). This he did, and then, seeing Socrates beside him, placed a

wreath on the satyr-head of his wise and 'loved friend. Observing that all the guests were sober, he constituted himself Symposiaron, and seizing a mighty bowl of wine, drank it off. Then he ordered it to be filled for Socrates, saying that he could gain no glory over the latter, whom no quantity of wine could intoxicate. Thus began the carousal. And a new crowd of tipsy revelers burst in, who filled the hall with clamor. All order was now at an end; the drinking went on in wild confusion, some departed, while others sank into drunken sleep. When the cock began to crow, and the pale light of dawn streamed into the room, there sat only Socrates with the poets Agathon and Aristophanes, whom he was trying to convince that a genuine tragic poet must be a comic poet also. Wearied out they both yielded the point and fell asleep. Then at last, as it was now broad day, Socrates arose and with cool head and steady gait, went to the lyceum, bathed, and spent the day there as was his custom."

The following graphic description of a Grecian's supper will interest the reader :—

The doors of the supper-room now flew open. Two lovely, fair-haired boys, holding myrtle wreaths, stood on each side of the entrance, and in the middle of the room was a large, low, brilliantly polished table, surrounded by inviting purple cushions

Rich nosegays adorned this table, and on it were placed large joints of roast meat, glasses and dishes of

various shapes filled with dates, figs, pomegranates, melons and grapes, little silver bee-hives containing honey, and plates of embossed copper, on which lay delicate cheese from the island of Trinakria. In the midst was a silver table ornament, something similar to an altar, from which arose fragrant clouds of incense.

At the extreme end of the table stood the glittering silver cup in which the wine was to be mixed. This was of beautiful Aeginetan workmanship, its crooked handles representing two giants, who appeared ready to sink under the weight of the bowl which they sustained. Like the altar, it was inwreathed with flowers, and a garland of roses or myrtle had been twined around the goblet of each guest.

The entire floor was strewn with rose leaves, and the room lighted by many lamps, which were hung against the smooth, white, stucco walls.

No sooner were the guests reclining on their cushions than the fair-haired boys reappeared, wound garlands of myrtle and ivy around the heads and shoulders of the revelers, and washed their feet in silver basins. One of the guests, a Sybarite, though already scented with all the perfumes of Arabia, would not rest until he was completely enveloped in roses and myrtle. He continued to occupy the two boys even after the carver had removed the first joints from the table in order to cut them up; but as soon as the first course, tunny-fish with mustard sauce, had been served, he forgot all

subordinate matters, and became absorbed in the enjoyment of the delicious viands.

When the guests had eaten sufficient they again washed their hands; the plates, and dishes were removed, the floor cleansed, and wine and water poured into the drink-bowl."

And here is a dining-room of a Greek merchant:—

"The apartment was not large, but of exquisite proportions—circular and of the most perfect architecture, on the Greek principles. The walls, thrown into panels between the windows and doors, were covered with paintings, admirable both for their design and color, and running all around the room. Attached to the walls was a low and broad seat covered with cushions of the richest workmanship and material. A lofty and arched ceiling, lighted by invisible lamps, represented a banquet of the gods, offering to those seated at the tables below a high example of the manner in which the divine gifts should be enjoyed." + +

The rule of simple and frugal life which we may find to exist in other nations when in their crude and semi-barbarous state obtained also in Rome in its earlier history. Coinage was then unknown, bread was not introduced till about the Punic wars. There was no baker or cook in Rome until 174 B. C.

As success in arms made the Romans masters of the world they improved in their manners and in their methods of living; they advanced in the science of making life pleasurable. The debaucheries during the

reigns of the emperors are fabulous : there was system in revelry.

Rome was then too rich. The wealth of kingdoms and provinces found its way into Rome in the form of direct tribute to the treasury of the empire, and into the private coffers of its vice-roys who were able after a few years of rule to return to the Imperial City laden with the fortunes that their positions had enabled them to amass—subsequently to be dissipated in extravagance and luxuries. The wealth of Rome arrived in bales and ship-loads. The palaces could not be numbered. Life proved not long enough to spend the riches, notwithstanding the aid of dissolute and spendthrift friends.

Lucullus was only a novice in gastronomy when compared with Nero and his friend Otho, or with Vitellius, Commodus, Elogabalus, Caractacus, and the best French cooks, as Careme, Lechard, Loyer, Got, Bain, Bernard, Gouffe are only bunglers beside their Roman colleagues.

Eating and drinking became an art, a science, a study.

Vitellius employed a whole army to hunt game, and a whole fleet to catch fish for his table.

Fishes were fed with goose liver (some say with the flesh of slaves), fowls—in dark cellars—with figs and dates, pigs with delicious wine.

The following bill of fare is from the time of Julius Cæsar, a period in which gastronomy was not at all at its zenith :—

FIRST COURSE.

Oysters. Eels. Mussels. Asparagus. Fowls. Ragout of Shellfish with Marroses.

SECOND COURSE.

Haunch of Venison. Wild Boar. Paste of Becaficos.

THIRD COURSE.

Udder of Swine. Boar's Head. Fricassee of Fish. Fricassee of Sow's Udder. Duck. Hare. Roast Fowl.

Every special dish was accompanied by an appropriate wine.

Their dining-room was always the best room in the house :—"The lady of the house, says a writer, awaited us in a small six-sided cabinet, fitted up purposely as a dining-room for six or eight persons. It was wholly cased with a rich marble of a pale yellow hue, beautifully paneled, having three windows opening upon a long portico with a southern aspect, set out with exotics in fancifully arranged groups. The marble panels of the room were so contrived, that at a touch they slipped aside and disclosed, in rich array, here the choicest wines, there sauces and spices of a thousand sorts, and there again, the rarest confections brought from China and the East. The least dissatisfaction with the flavour of a dish, or the kind of wine, could be removed by merely reaching out the hand, and drawing from an inexhaustible treasure-house both wines and condiments.

The dinner was worthy the room, the marbles, the prospect, the guest, the host, and the hostess. No dish would have admitted of addition or alteration.

When the feasting was over, and with it the lighter and more disjointed and various conversation which usually accompanies it, the host rose and withdrawing one of the sliding panels, with much gravity and state, drew forth a glass pitcher of exquisite form, filled with wine, saying, as he did so, "All that you have as yet tasted is but as water of the Tiber to this. This is more than nectar. The gods have never been so happy as to have seen the like. I am their envy. It is Falernian, that once saw the wine-vaults of Heliogabalus. Not a drop of Chian has ever touched it. It is pure, unadulterate. Taste and be translated!"

"This nectarean draught I even consider to possess purifying and exalting qualities. He who drinks it, is for the time of a higher nature. It is better for the temper than a chapter of Seneca or Epictetus. It brings upon the soul a certain divine calm, favourable beyond any other state to the growth of the virtues. Could it become of universal use, mankind were soon a race of gods."

Ladies had freely access to the table with their male friends:—

"The company of the Emperor Aurelian was not numerous: the Empress Livia, the ladies Portia and Julia, with Prefect Varus, Highpriest Frontus and a few favourites of Aurelian. The conversation at supper

was free and light, each seeming to enjoy himself and the companion who reclined next to him. Aurelian with a condescending grace urged the wine upon his friends, as they appeared occasionally to forget it, offering frequently some new and unheard-of kind, brought from Asia, Greece or Africa, and which he would exalt to the skies for its flavour.

When the feast was nearly ended, and the attending slaves were employed in loading it for the last time with fruits, olives, and confections, a troupe of eunuchs, richly habited, entered the apartment to the sound of flutes and horns, bearing upon a platter of gold an immense bowl or vase of the same metal, filled to the brim with wine, which they placed in the centre of the table, and then, at the command of the emperor, with a ladle of the same precious material and ornamented with gems, served out the wine to the company. At first, as the glittering pageant advanced, astonishment kept us mute, and caused us involuntarily to rise from our couches to watch the ceremony of introducing it, and fixing it in its appointed place. For never before in Rome had there been seen a golden vessel of such size, or wrought with art so marvelous. The language of wonder and pleasure was heard, on every side, from every mouth. Even Livia and Julia, who in Palmyra had been used to the goblets and wine-cups of the eastern Demetrius, showed amazement not less than the others at a magnificence and a beauty that surpassed all experience and all conception.

Just above where the bowl was placed, hung the principal light, by which the table and the apartment were illuminated, which, falling into floods upon the wrought or polished gold and the thickly strewed diamonds, caused it to blaze with a splendor which the eyes could hardly bear, and, till accustomed to it by gazing, prevented us from minutely examining the sculptures, which, with lavish profusion and consummate art, glowed and burned upon the pedestal, the swelling sides, the rim and handles of the vase, and covered the broad and golden plain upon which it stood.

I happily was near it, being seated opposite Aurelian, and on the inner side of the table, which, as the custom now is, was of the form of a bent bow, so that I could study at my leisure the histories and fables that were wrought over its whole surface. Julia and Livia, being also near it on the other side of the table, were in the same manner wholly absorbed in the same agreeable task.

The empress Livia being quite carried out of herself by this sudden and unexpected splendor—having evidently no knowledge of its approach—rose from her couch and eagerly bent forward toward the vase, the better to scan its beauties, saying, as she did so—

“The emperor must himself stand answerable for all breaches of order under circumstances like these. Good friends, let all who will, freely approach, and leaving for a moment that of Bacchus, drink at the

fountain of Beauty." Whereupon, all who were so disposed gathered round the center of the table.

"This," said Varus, "both for size and the perfect art lavished upon it, surpasses the glories fabled of the buckler of Minerva, whose fame has reached us."

"You say right; it does so," said the emperor. "That dish of Vitellius was inferior in workmanship, as it was less in weight and size than this, which, before you all, I here name 'The Cup of Livia.' Let us fill again from it, and drink to the empress of all the world."

When the host was rich, then certainly his wines were old (some more than a hundred years) and rare.

In greater esteem than Falerian stood the Isis wine of Egypt.

The Romans seldom drank their wines undiluted. They mingled it with water, and cooled it with snow.

During winter times they enjoyed themselves with the warm drink *Calda*, made of wine, water, honey and spice, and our "Cocktail" or "Eggnog" was with them the *Mulsum*, prepared from wine, honey and spice.

It was quite customary for slaves to attend upon their masters at banquets, and, with a cunningly devised instrument to so tickle their superior's throat as to cause them to discharge what they had previously swallowed, in order that their stomachs might take further supplies of the liquids that were generously flowing.

Verus, Prefect of Alexandria, gave a banquet about 130 B. C. in celebration of his birthday. It did not seem anywhere near its end at the beginning of the third hour after midnight.

Tankard after tankard of wine was repeatedly filled and emptied. Verus himself had been unanimously chosen as king and leader of the banquet.

Richly garlanded, he reclined upon a divan of his own invention—one composed of four cushions piled together, and covered with rose petals.

A screen of gauze protected him from gnats and flies, and a lightly woven mat of lilies and other flowers covered his feet and furnished fragrance for himself and a charming female singer at his side.

Pretty boys, dressed as cupids, waited the nod of the Prefect.

How quietly he seemed to rest upon the luxurious cushions. Yet his eyes were everywhere, and certainly had not failed to consider all the arrangements for the banquet, and the conduct of it required his closest supervision.

As at the banquets of Hadrian in Rome, short extracts from new books and poems were brought forward by their authors; then a comedy was introduced, and afterward Glycera, the most distinguished singer of the city, accompanied the harp in a dithyramus, with a voice of bell-like clearness, and Alexander, a virtuoso, executed a piece upon the trigon. At last a chorus of dancers burst into the apartment, rocking and swinging to the

music of tambourine and double flute. Each new form of entertainment elicited applause. With each tankard a fresh stream of merriment rose toward the open roof, through which the odor of the flowers and the burning essences exhaled from ornamental altars found an exit. Already great pools of wine, poured out as libations to the gods, lay upon the polished floor; shouts had drowned the music and the songs—the cheerful feast had become an orgy.

Verus stimulated the silent and lazy guests to the enjoyment of mad pleasures, and gave to all unbridled license. He acknowledged every pledge—knew how to entertain the fair singer at his side—threw a sparkling jest into every silent group; and showed to the learned guests stretched upon divans not far removed, that he was interested in and only waited opportunity to share their conversation.

Alexandria, that meeting point of eastern and western cultivation, had seen other feasts than this riotous drinking-bout! * * * *

The forgoing shows that eating and drinking are and ever have been closely related.

Liquids are multiplied by gastronomy.

But gastronomy follows only in its way the general development of a people.

Babbaric nations are satisfied with One beverage, cultivated possess a countless number.

The Romans at the time of their first dictator contented themselves with home-made beer and wine;

under the reign of Emperor Titus they drank more than 170 different kinds of wines. The early settlers in America thought themselves lucky to be able to sip *one* stimulent; to-day the "swell" in New York may ask for more than 288 "mixed drinks" (true to Dean Kirwan of Killaloe, who said, that the happiness which is attainable in this life must ever be of the mixed kind).

A glass of good beer is undoubtedly an excellent stimulant when we have only a simple beefstake, but our appetite and our digestion will greatly suffer if, when partaking of a modern dinner, we confine ourselves to beer as a beverage only. The stomach (in high esteem with Shakespeare) directs also here our intelligence. It does not require much experience to teach us, that with oysters a light white wine is needed, Sherry or Madeira with soups, with fish a German wine and with entrees a good Burgundy; roasts require champagne or another kind of the best French wines while Malaga, Malmsey, Sherry and Condrieux assist to agreeably wash down the *entremets de ducour*.

Still in spite of these universally recognized facts there are people who at fine dinner-parties undertake to eat from each course in turn, but from what they call "principle" decline to partake of the spiritious liquids. They thus damage their health with one such dinner more than a habitual drunkard could in a regular eight-day spree.

Modern, or let me say, *higher cookery without liquids* necessarily entails a bad stomach and destroys the

digestive function. Teetotaler and drunkard suffer from indigestion: "The extremes meet."

Wherever we may look we observe that development of spiritious liquors has always been a part of the general civilization, of the growth of all that goes to further material position of man and to improve the comfort of his position.

But our present state of civilization is our inheritance from bygone generations, or more generally expressed : the advance of any nation in culture is largely a matter of destiny, viz., the soil upon which people live and the peculiar natural qualities of the people will always prove the road by which it advances in culture.

By what right do fanatical teetotalers dare to assert that any nation would be happier without intoxicating drinks ?

They have only a phantom to speculate with ; on their side is arranged neither history nor psychologic.

Are they not themselves children born and begotten of beer and whisky-drinkers ? Do they not reflect that all their better thoughts and feelings are due to their progenitors who were votaries of Bacchus and King Gambrinus ?

As far as our intelligence goes, it would seem evidently better if we had neither gales nor hurricanes at sea or on land, and it is difficult for us to understand exactly what good they accomplish ; still, they exist.

So also it is difficult to show the blessings or even the

*necessity of certain qualities of the human race; still, they exist.**

What theoretically may appear to be "bad," is a necessary part of the composition of an individual or of a race. The mutual blending of "good" and "bad" is what forms the characters of all. Take the "bad" qualities from any one, and it would be impossible to imagine such a being. History has never produced a great character, in whom some (theoretically) "bad" traits did not exist, nay, even gave him the attribute "great."

English speaking people hold the first position among the races of the earth—not in spite of, but as a natural and logical sequence of their drinking habits.†

But for these habits Britons would be both mentally and physically a different people—what they would be it is impossible to say, but it is certain that they would not occupy the commanding position that they do.

* No training or breeding that we can bring to bear upon human nature, can materially alter it in this direction.

The nature of beast or plant may be improved by cultivation, but that of man being a gift of the gods, is unalterable.

No one can predict the disposition of an unborn child; no person is able to say in advance that such a child will be talented—the exception of the grand rule—or possibly a genius—above being talented. Therefore it is that human psyche is to-day the same that it was 3,000 years ago, that we love, hate, think after the same fashion as did by-gone people.

† In the eighteenth century the consumption of ale in England was about 1 quart per head of the population per day. It is now only 60 quarts per annum; but the difference in the quantity of that beverage consumed is more than made up by the increased use of stronger liquors.

The Britisher who reflects with pride on the history of his country in the past and with confidence in its future must exclaim: "Drinking may be a fault, if so you choose to call it, but it is still an essential portion of my nature. Deprive me of this trait, and I am no longer an Englishman nor worthy to represent my ancestors—my natural disposition is corrupted, spoiled, decomposed, diluted, deluged."

Teetotalism is only a social illness, of which we meet records in history from time to time through all the ages.

Two thousand years ago an attempt was made in China to prohibit the sale of intoxicants, but the effort failed. Mahomed forbade in the Coran his followers to use wine, but soon after his death wine regained its ancient position as the favorite beverage among the inhabitants of Arabia and Mesopotamia. We read that in Damascus at the court of the Ommojaden those conquerors of Jesdegerd celebrated their success in great drinking orgies. The Puritans in their day did their best to make the English a people who eschewed the use of wine and of all national pleasures. The answer, as soon as the people had a chance to deliver it, is well known. Macaulay relates that at the Restoration "the cliffs of Dover was covered by thousands of gazers, among whom scarcely one could be found who was not weeping with delight. The journey to London was a continued triumph. The whole road from Rochester was bordered by booths and tents, and looked like an interminable fair. Everywhere flags were flying,

bells and music sounding, wine and ale flowing in rivers to the health of him whose return was the return of *peace, of law and of freedom.*"

Prohibitionists claim the liquor-law to be a progress.

But progress does not know an illogical, momentous, grievous, revolutionary crisis. Progress is not allied to law-breaking or to law demagogism. To give the individual more liberty and greater rights, more wants and more possessions, more might and more comfort, more speciality and more potentiality, and at the same time, grant the social body better organization, increased centralisation and integration,—this is progress.

The liquor-law has only created a crisis, has precipitated a sickening struggle. It has wrecked flourishing households, deprived hundreds of honest people of their livelihood without due warning or equivalent remuneration, and has created a spirit of hate and strife where peace and comity formerly prevailed. It has taught people to delight in scandal and to find pleasure in what injured their neighbors. It sowed the seeds of hate and of social disturbance, and divided the community into two hostile camps. It blinded the eye for what is right and good and damaged the honour of justice. It took away from the working man what was his equivalent to the rich man's private parlor or his club, where he could meet his friends on terms of social equality, discuss the events of the day or talk over matters of mutual interest. It made pleasure a crime and honorable trades-people outcasts. It increased the

vice of drunkenness and corrupted the morals. Thousands denounce the law as being against peace, justice and social and individual liberty, as a most tyrannical measure; as a modern Puritanical child, full of the odious spirits of fanaticism and zealotry.

It is only the moderate and successive development of a people that is endued with organic and heathful life.

Every jump, every excess is inorganic, unnatural and marks a retrogression in the commercial and political life of a people.

The principles at the basis of the law, like many other ideas, may be praiseworthy *in the abstract*, but their practical execution is destructive to a commonwealth.